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For a work which covers so much unexplored ground, the blemishes are of small consequence, and the good qualities far more noticeable. If we have given a different impression it has not been our intention. *Ancient Coptic Churches of Egypt* cannot fail to remain the standard, even if, as we hope, it be followed by many other works in the same field. Mr. Butler has shown the way, and all can now see what should be done as the next step. To use his own words: "Enough has been said . . . to show what work must yet be done in order to give the world anything like a complete account of the Christian antiquities of Egypt. Remains so vast in extent, so venerable in years, so unique in character, so rich in known and unknown possibilities of interest, are surely as well worthy of research and exploration as the colossal monuments of pagan Egypt."

A. L. FROTHINGHAM, JR.

RECENT FURTHER EXCAVATIONS OF THE MEGALITHIC ANTIQUITIES OF "HAGIAR-KĪM," MALTA, by DR. A. A. CARUANA. Imp. fol. pp. 11, with 7 full-size lithographic plates: Malta, 1886, Government Printing Office.

Dr. Caruana's memoir treats mainly of that imposing work of Cyclopean art known as the *Hagiar-Kīm* (*i. e.*, the Stones of Worship or Veneration), and includes seven large tinted plates and a descriptive text. *Hagiar-Kīm* is $7\frac{1}{2}$ miles south of Valletta, within the district of Krendi, rich in megalithic remains, mostly underground. This was, undoubtedly, one of the largest centres of habitation in Malta in prehistoric times, and, probably, the site of the original Phœnician capital of Melita, which, perishing, left its record in the name *Hal-Kbīr*—"Great town." The valuable results of Dr. Caruana's latest survey, carried on under the direction of the Governor of these islands, are embodied in this monograph, which presents the most exhaustive account of *Hagiar-Kīm* yet given. We now know the configuration, primitive boundaries and extent of these remains, and possess full particulars for critical and historical inquiry. A scheme of systematic and gradual exploration of all the antiquities of Malta is countenanced by the local Government, and may be partially carried out, though the movement seems to lack the energy that the work demands. Dr. Caruana says that, though despoiled and neglected, some of these works of Maltese Cyclopean art might be made, with a little skilful restoration, to look almost as complete as when first erected.

Perusia read Perugia; for Vienna read Vienne, for *sotteranea* read *sotterranea* (throughout the book, as title of De Rossi's work), *etc.*

The origin of the megalithic antiquities in general, their era, the race to which they are to be ascribed, the object for which they were designed, are still subjects of dispute among archæologists. Dr. Caruana's memoir, with its scholarly research, is the latest successful attempt to throw new light on the subject. Scanty as is the evidence afforded by these monuments on their own history, that little is valuable. By a careful study of *Hagiar-Kim*, one of the best extant examples of megalithic structures, Dr. Caruana easily disproves Fergusson's theory, that these megalithic antiquities were generally sepulchres and not temples. The reasons why Fergusson dismisses the Maltese "Great Stones" from even his tomb-theory are weak: he says, "they [the Great Stones] are too much unlike anything else in Europe or Africa or the East" for comparison: and he has evidently been misled by erroneous information as to their sites; for, the truth is, the Maltese monuments are generally near the sea, not far distant from it, as he asserts. The point of Fergusson's objective argument is locality and situation, rather than structure. A far more scientific account is given in Perrot and Chipiez's history of ancient art, in the volume on Phœnicia, in which the analogies to buildings by the Phœnicians in Syria and in Phœnicia itself are made clear.

Caruana's excavations and explorations of the Maltese megaliths, and his many years of contact with them, make his conclusions as to the object of *Hagiar-Kim* worthy of respectful consideration by students; and the grounds on which he argues the religious character of this structure, as well as its erection by the Phœnicians, seem to be well sustained.

Measuring north and south, *Hagiar-Kim* is 210 feet, its width is 115 feet. The whole area, included within a somewhat wavering circuit, is 19,132 square feet: the entire perimeter is nearly 687 feet. The numerous chambers into which the temple is divided (only the most sacred ones were rudely roofed) are of oval shapes.¹ The stone of which *Hagiar-Kim* is built was quarried from the spot. Age and exposure have changed the color from its original pale buff to a pale grey, and given it a honey-combed appearance. The builders chose loose rock, and hewed the enormous slabs with tools, often squaring them. Some of them are upwards of 19 ft. in height by 10 ft. broad. The original height of the external walls of the building was 21 ft. The fact that certain portions of the walls of the inner chambers are still *in situ* helps to suggest their complete restoration.

Besides the bones of quadrupeds (mostly oxen and sheep) and fragments

¹ "It appears to have been one of the principal features of these large temples in Malta to be surrounded with sanctuaries to shelter, as in a Pantheon, the national deities. We glean this from the Phœnician inscription *Melitensis V*, found in the large temple . . . in the village of Xghara, Gozo. It is there recorded, that the people of Gozo renewed the four sanctuaries of *Sadam-Baal*, of *Ashtoreth*, and of two other divinities whose names are lost" (p. 2).

of primitive earthenware vessels, nine headless statuettes of ridiculous form and character were found among the ruins: "Seven of these statuettes are of soft Maltese stone, and two of hard-baked clay, glazed, and of a fleshy color. Two of the stone ones are seated, and wrapped in a large gown, proving their female sex, and one has a long tress of hair falling down to the heels. Four are in squatting position and naked" (pp. 5, 6), like Hindu idols, with limbs and bodies preposterously bloated. Some of the sacred slabs found here, pitted all over to represent the starry heavens, show in high relief two spiral lines encompassing the upper half of an egg (*cf.* Perrot and Chipiez, vol. III, figs. 226-31 and pp. 313-18).

A peculiar and very numerous class of tomb-caves exist in Malta, showing the presence of an ancient Oriental race—the Phœnicians; who formed the principal stock of the native population until long after the fall of the Roman Empire. Upon comparing the internal arrangement of *Hagiar-Kim* and the other Maltese megalithic antiquities with that of the Phœnician tombs, the Maltese archæologist finds nothing to indicate that they were intended for interment. Archæologists have claimed for *Hagiar-Kim* a sepulchral character, because one of the early races that settled here was used to cremation, and from the fact that cinerary urns, generally of the shape of the *stamnos*, full of ashes and half-burnt bones, are frequently found in small caves, together with clay and glass vessels which contained the perfumed liquids and ointments poured over the ashes: but such cinerary urns are Roman. The Romans took the Maltese islands from the Carthaginians, according to Livy, after the second Punic war, B. C. 216, and held them for about 640 years: early Greek colonies, according to Thucydides, took and possessed the islands before the Romans, c. 700 B. C. (they also used cremation, and undoubtedly many of the Maltese cinerary urns are Greek): but it is not presumed that there is any Greek or Roman art in *Hagiar-Kim*, which must have been centuries old when the Greeks came. Dr. Caruana easily distinguishes Greco-Maltese from Roman tombs by the coins found in them. The Greco-Maltese, during their independence under an aristo-democratic government, coined their own money, of which eleven different types are in the Public Library of Malta. The Roman Republic introduced the Colonial or Romano-Maltese coins, and the Empire substituted its own currency. In *Hagiar-Kim* nothing like Greek or Roman tombs or coins has been found. "Hagiar-Kim, according to the view of those who believe in its sepulchral character, may have been a princely tumulus for a resting-place of the old Greek worthies of Malta, not inferior to that of Atreus erected by the Greeks at Mycenæ, or of Atalyattes by the Lydians at Tantalais. The number of these worthies must have been very considerable, as, besides *Hagiar-Kim*, *Mnaidra*, *Et-torri-tal-Borg*, *Et-torri-tal-Giaunar*, many other Great Stones,

of the same form, are hidden underground at Kortín, El-Marnisi, Hal-Assuiéni, the Salines, the Uardia, etc. I object to this, that when the former excavations were executed in 1827, 1839, and 1840, no traces whatsoever appeared of these Antiquities having been rifled, or even opened, before those dates. They looked, rather, in good preservation. A variety of furniture and little arrangements were found intact. Stone and clay figures, and several stones ornamented and sculptured, were recovered" (p. 8), but no cinerary urns. In brief, there is no local evidence that *Hagiar-Kim* was built for or ever used as a sepulchre. Moreover, the mausoleum-theory involves the placing of stone roofs on foundation-walls totally inadequate to sustain them.

There are, however, local evidences that it was a temple: "The distribution of details in the central portions of the principal areas, and the little arrangements within some of the minor apartments, especially at the *Mnaidra* and at the *Gigantia*, quite befit a place of worship, and are adapted for halls where religious pagan rites could be performed. Niches and apses, in which stone statuettes were placed at *Hagiar-Kim*, are symmetrically placed on either side of both areas" (p. 8). Altar-tables and *arae*, symbolical carvings and bas-reliefs have been found: a quantity of ashes and bones of quadrupeds, mostly oxen and sheep; clear traces of the action of fire upon the floor, besides a quantity of burnt earth, chiefly in the inner court, furnish further proofs of its use as a temple. The Phœnician origin is supported by the evidence of inscriptions, and by classical and traditional testimony. *Inscriptiones Melitenses I and V* give direct evidence for the temple-theory, and indirectly inform us of the race and era of their constructors. The typical shape of all the megalithic monuments in Malta is oval—uncouth in design and unpolished in execution, but distinctly oval; the egg being, among the Phœnicians, the symbol of the universe.

Dr. Caruana says (p. 9), "These monuments evidently testify to a mystery-worship of high antiquity, of non-Hellenic origin. . . The native religion of those primitive inhabitants of these islands appears not to have been affected by the subsequent Greek colonization . . or Roman conquest. Those primitive settlers were thus allowed to keep their antique gods and rites, just as all Canaanite races in Syria and Phœnicia. They worshipped principally only two deities of nature: *Baal*, a male generative god, and *Astoreth*, a female conceptive goddess, of the Universe, symbolized by an egg. . . Now, we know for a certainty that the cultus of these deities was widely spread in the islands of Malta. We have seen, that the Great Stones at *Marsa-Scirocco* were positively consecrated to *Melkart* [a form of *Baal*]; and that two of the Sanctuaries in the Great Stones at Gozo were dedicated to *Baal* and *Astoreth*." A Phœnician stele, upon a jamb just within the entrance of the now-called Catacomb of St. Paul at Citta Vecchia, contains

an invocation to Baal. Further indications are found on coins of these islands, bearing the head of *Ashtoreth*, with veil in the coins of Melita, and with a helmet in Gozo coins, with the crescent in the exergue. The subsequent Greek settlers fraternized with the sea-faring Phœnicians, and with their dominion introduced the Hellenic divinities, but connected them with those of the Phœnicians. "We possess positive indications, that they had even adopted some of the Maltese Great Stones for their worship" (p. 10). They introduced brass hinges and hooks and columns and lozenge-shaped pavement-tiles in the temple of Melkart, which things were discordant with the primitive style of the structure. They Hellenized the megalithic temple at *Marsa-Seirocco*, as the fane of Melkart-Herakles. In this temple was probably found the Greek marble statue of Herakles, now in the Public Library. The temple of Ashtoreth, near *Castel Sant' Angelo* in the Grand Harbor, appears likewise to have been Grecized, and afterward Romanized as a temple of Juno. *Hagiar-Kim*, however, has suffered no Greek or Roman or Christian changes. Such as it is, it is purely and severely a Phœnician ruin, and as such it is unique of its class. As to the age of the Maltese megalithic remains: Fergusson says it is safe to assume that they belong to a period near the Trojan war,—but the Phœnician colonization of the islands probably goes back to a much earlier date, though it would be rash to assign to that time any of the existing remains.

Dr. Caruana's memoir closes with these words: "The use of our Great Stones as places of worship may have continued, at most, up to the 3rd century A. C. . . The courses superposed up to the height of 21 or 22 feet were, in process of time, pulled down. . . The fallen materials formed a mound on the rest, and drifting soil was accumulated up to the height of seven or eight feet, . . leaving only the tops of the taller stones visible. So they were entombed at the time of Comm. Abela [the Maltese historian] in 1642, and up to the time of their discovery in 1827 and 1839. Several of the stones have since been carted away, even recently, for walling up the terraces of newly cultivated lands. And, if proper means be not at once adopted for their preservation, these most interesting monuments will shortly disappear, to the everlasting ignominy of those who should take care of them."

JOHN WORTHINGTON.

Island of Malta.

COLLECTION DE CLERCQ. CATALOGUE MÉTHODIQUE ET RAISONNÉ. ANTIQUITÉS ASSYRIENNES. Cylindres Orientaux, cachets, briques, bronzes, bas-reliefs, etc. publiés par M. DE CLERCQ avec la collaboration de M. J. MENANT. Première et deuxième livraisons. Folio: text and heliotype plates. Paris, 1885, Ernest Leroux, éditeur.